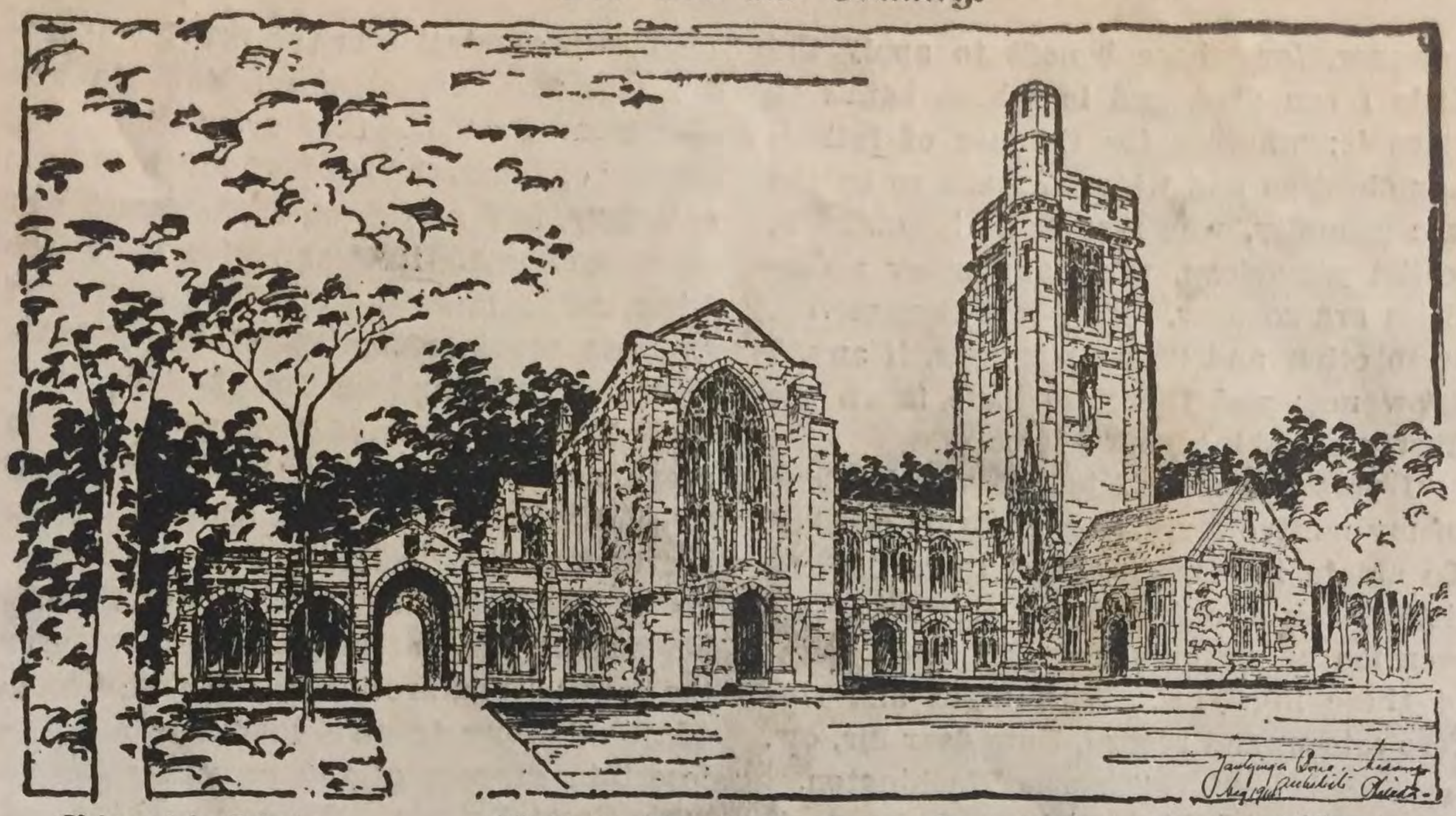
"For God and Country.



Cloister of the Colonies Washington Memorial Chapel Patriots' Hall Tower and Library

"No spot on earth—not the plains of Marathon, nor the passes of Sempach, nor the place of the Bastile, nor the dykes of Holland, nor the moors of England—is so sacred in the history of the struggle for human liberty as Valley Forge."

—CYRUS TOWNSEND BRADY

The Washington Chapel Chronicle

Valley Forge.

A MONTHLY RECORD OF RELIGION AND PATRIOTISM.

THE REV. W. HERBERT BURK, Editor and Publisher. The Defenders' Gate, Valley Forge.

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The President and the Bishop.

The Bishop White Sedile in the Washington Memorial Chapel the Gift of Mrs. Charles Custis Harrison.

After the surrender of Cornwallis Washington spent the winter in Philadelphia, and occupied a house on the west side of Third street below Willing's Alley. While living there he attended St. Peter's Church, using pew No. 41. At that time the Rev. William White was the rector of the United Parishes of Christ Church and St. Peter's.

When Philadelphia was the capital of the United States Washington attended Christ Church, and occupied what is now the only double pew in the old church. Not only was Bishop White his rector *pro tempore*, he was his warm friend. The following letter is an evidence of the high regard which Washington had for "the saintly White":

"Philadelphia, Dec. 31, 1793.

"Dear Sir:

"It has been my intention ever since my return to the city, to contribute my mite towards the relief of the most needy inhabitants of it. The pressure of public business hitherto has suspended, but not altered my resolution. I am at a loss,

however, for whose benefit to apply the little I can give, and in whose hands to place it; whether for the use of fatherless children and widows, made so by the late calamity, who may find it difficult, whilst provisions, wood and other necessities are so dear, to support themselves; or to other and better purposes, if any, I know not; and therefore have taken the liberty of asking your advice.

"I persuade myself justice will be done to my motive for giving you this trouble. To obtain information, and to render the little I can afford, without ostentation or mention of my name, are the sole objects of these inquiries. With great and sincere esteem and regard, I am dear Sir, etc.

"George Washington.

"To William White, Bishop of Pennsylvania."

In a second note, thanking Bishop White for his advice, Washington signs himself "Your affectionate, humble servant, George Washington." Here at Valley Forge the names of the great bishop and the greatest American will be united in the sanctuary of the Washington Memorial Chapel where the worship of that church of which they were devoted members will continue in the very words in which they expressed their faith and devotion.

General Benjamin Lincoln.

By the generous gift of $5000 for a nave window by Doctor and Mrs. Thomas G. Ashton the Chapel will secure a window of rare beauty and a memorial of the highest importance. General Lincoln was not at Valley Forge because he had been seriously wounded in the campaign against Burgoyne and was unable to return to the army until after it left this camp.

He was born in Hingham, Mass., January 24, 1733, eleven months after Washington's birth. He died in Hingham, May 9, 1810, after a life devoted to the service of his country. He recieved only a common school education, and was a farmer until 1773, holding the offices of magistrate, representative in the provincial legislature, and colonel of militia. He was also a member of the provincial congresses of Massachusetts, of which he was secretary, and served on its committee of correspondence. He was active in organizing and training the Continental troops, and was appointed major-general of State Militia in 1776, and on 23d of May, 1776, was placed at the head of a committee to prepare instructions for the representatives of the town in the general court, previous to the Declaration of Independence. The following is an extract from his instructions entered on the records of the town: "You are instructed and directed at all times to give your vote and interest in support of the present struggle with Great Britain. We ask nothing of her but peace, liberty and safety. You will never recede from that claim, and agreeably to a resolve of the late house of representatives, in case the honorable Continental congress declare themselves independent of Great Britain, solemnly engage, in behalf of your constituents, that they will, with their lives and fortunes, support them in the measure." In June of that year he commanded the expedition that cleared Boston harbor of British vessels. After the American defeat on Long Island he was despatched by the council of Massachusetts to re-enforce Washington with a body of militia, and he subsequently participated in the battle of White Plains and other engagements. At the close of 1776 Lincoln, with the greater part of 6,000 militia, was engaged with General William Heath in the attack on Fort Independence, which resulted disastrously. In the beginning of 1777 he joined Washington at Morristown with a new levy of militia, and on 19 Feb. was promoted to major-general, having been recommended by Washington in a letter to congress dated 20 Dec. 1776: "In speaking of Gen. Lincoln, I should not do him justice were I not to add that he is a gentleman well worthy of notice in the military line. He commanded the militia from Massachu-

setts last summer, or fall rather, and much to my satisfaction, having proved himself, on all occasions, an active, spirited, sensible man. I do not know whether it is his wish to remain in the military line, or whether, if he should, anything under the rank he now holds in the state he comes from would satisfy him." He was then stationed at Bound Brook, N. J., the advanced post of the British, where he was surprised by a party of 2,000 men under Lord Cornwallis and Hon. James Grant on 13 April, but escaped with his aides before he was surrounded. He remained attached to Washington's command until July, when he was sent with Gen. Benedict Arnold to act under Gen. Schuyler against Burgoyne, for which purpose he raised a body of New England militia. He sent out a successful expedition, which seized the posts of the enemy at Lake George, and broke Burgoyne's line of communication. Gen. Lincoln then joined Gen. Gates at Stillwater, and took command of the right wing. During the battle of Bemis's Heights he commanded inside the American works, and on the next day, in leading a small force to a post in the rear of Burgoyne's army fell in with a party of British, supposing them to be Americans, and received a severe wound, which forced him to retire for a year and lamed him for life. He rejoined the army in August, 1778, on 25th September, was appointed by Congress to the chief command of the southern department, and for several months he was engaged in protecting Charleston against Gen. Augustine Prevost. Upon the arrival of Count d'Estaing he co-operated with the French troops and fleet in the unsuccessful assault on Savannah; but from the unwillingness of his allies to continue the siege he was forced to return to Charleston, where in the spring of 1780 he was besieged by a superior British force under Si Henry Clinton. After an obstinate defence he was obliged in May to capitulate, and in November retired to Massachusetts on parole. In the spring of 1781 he was exchanged, and immediately joined Washington on Hudson river. He participated in the siege of Yorktown, and Washington appointed him to receive the sword of Cornwallis on the surrender of the British forces. He held the office of secretary of war from 1781 till 1784, after which he retired to his farm, receiving the thanks of congress for his services. In 1787 he commanded the forces that quelled Shays's rebellion in Western Massachusetts, and in that year was elected lieutenant-governor of the state. Upon the establishment of the Federal government he received from Washington the appointment of collector of the port of Boston, from which office he retired about two years before his death. He was a member of the commission that made a treaty with the Creek Indians in 1789, and of the one that in 1793 unsuccessfully attempted to enter into negotiations with the Indians north of the Ohio, the other members including Thomas Pickering and Beverly Randolph, of Virginia, the place appointed for the conference being Sandusky. He was much esteemed by General Washington, who presented him with a set of epaulettes and sword-knots, which he had received from a French officer. He devoted his last years to literary and scientific pursuits and was a member of the American Academy of arts and sciences, and of the Massachusetts historical society. Harvard gave him the degree of M. A. in 1780."

(Appleton's Cyclopedia of American Biography).

COLONIAL SUPPER.

The Martha Washington Guild will give a Colonial Supper on the evening of Washington's birthday. The waitresses will be in colonial costumes and every effort is being made to give an exceptionally good supper. It is hoped that all friends of the Chapel will avail themselves of this opportunity to help the Guild and to give pleasure to the guests whom they will bring.

Washington Memorial Chapel,

Valley Forge, Pa.

THE REV. W. HERBERT BURK, B. D.
RECTOR

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Chapel Telephone, Port Kennedy, 35—14 and 18L.

Mr. Frank Quigg, Vestry's Warden, Port Kennedy, Pa.; Mr. S. Col. Summerill, Rector's Warden, Port Kennedy, Pa.

VESTRYMEN.

Mr. Charles C. Harrison, Jr., Mr. Richard Haughton, Mr. Nathan B. Hughes, Mr. Leslie Jefferis, Mr. Frank Quigg, Mr. S. Col. Summerill, Mr. Henderson Supplee, Mr. Clayton Stephens Walker, Mr. C. Colket Wilson, Jr.

Miss Mary M. Hibbs, Chorister.
Miss Mary Pugh, Organist.
Mr. Louis Buler, Sexton.

Sundays.

10.45 A. M. Service and Sermon.
2.30 P. M. Sunday School and Bible Classes.
3.45 P. M. Service and Sermon.
Holy Communion, First Sunday.
Saints' Days, 9.30 A. M. Holy Communion.
King-of-Prussia:
9 A. M. Sunday School and Bible Classes.

Convocation of Norristown.

The Convocation of Norristown held a meeting at St. Peter's Church, Phoenixville. The Reverend Francis C. Hartshorne, rector. The sermon was preached by Norman Stockett, the new rector of St. James' Church, Perkiomen. On account of the illness of Dean Burk, Bishop Rhinelander presided at the meeting of the Convocation and also made an address to the Woman's Aid. There was a large attendance of the members of the Convocation and the Woman's Aid, who were hospitably entertained by members of St. Peter's Church.

The Bishop's Chair.

In giving the Bishop's Chair to the Washington Memorial Chapel, Mrs. Chas. Custis Harrison has greatly enhanced the beauty of the sanctuary and honored one of the most illustrious patriots of our Nation. The gift is more interesting from the fact that Mary White, Bishop White's sister, married Robert Morris, and these were the great grandparents of Mrs. Harrison, the donor. In this way the gift is associated with the name of the great financier of the Revolution.

Bishop White, says Dr. Tiffany, "came of gentle blood, his father being an Englishman of good family and a churchman. His mother was also of the Episcopal Church, with a strain of Quaker blood in her veins. He was born in the spring of 1747-48, was baptized in Christ Church, and carefully trained both at home and in school. He was graduated at the Academy and College of Philadelphia (now the University of Pennsylvania), a good scholar, in 1765, having been in that institution under the administration of the provost, Dr. William Smith. His days seem to have been "bound each to each by natural piety," and his companions looked upon him as a predestined clergyman. His pure nature was impressed and deepened by the death of a youthful friend, and by the preaching of Whitefield, who, as an old man, on his last visit to Philadelphia, preached in Christ Church once more. Thus it came about that after his graduation at the age of seventeen he turned his attention to sacred literature, and, under the direction of Provost Smith, together with four companions, wrote and delivered compositions concerning Biblical and theological subjects on Sunday evenings in the college hall. These studies and exercises continued for five years, when, in 1770, he proceeded to England for orders.

Ordered deacon in December of that year, he had still eighteen months to wait until proper age to be ordained to the priesthood; and during this time he either

sojourned with is aunts (certain Jacobite ladies of gentle blood and impoverished resources) or traveled through the country. In London he came to know Dr. Samuel Johnson well and Oliver Goldsmith more slightly. The whole sojourn deepened his culture and widened his intellectual horizon. On his return home, in September, 1772, having been ordained priest by Dr. Terrick, Bishop of London, in June of the same year, he at once became an assistant minister of Christ Church, Philadelphia, and remained connected with it all the rest of his life. When the hostilities of the Revolution came on, young White espoused earnestly the cause of his country. He had studied deeply the question of allegiance, and felt, no doubt, that in following the cause of the patriots he was acting on the principles of the English Revolution of 1688. When once the Declaration of Independence had been issued, he claimed to fulfill the liturgical law of praying for rulers by praying for Congress instead of the king. Circumstances, in his view justifiable, had changed the persons as in England they had aforetime substituted William III for James II, and henceforth his prayers went with his allegiance. Though, to use his own phrase, he "never beat the ecclesiastical drum," he was chosen chaplain to the Continental Congress while on his way with his family to Maryland during the advance of the British on Philadelphia in 1777, and the consequent retreat of the Congress in Yorktown.

"It was a gloomy moment in the national history. General Burgoyne had not yet been checked in his march through northern New York, the severing of the Southern from the Eastern States seemed imminent, and the war-chest was empty. His brother-in-law, Robert Morris, said that to accept the post of chaplain was to present his throat to be cut; but, because of the danger, White discerned the duty. Excluded from his cure, he divided his time between Congress and his family until the evacuation of the city in June. He continued to act as chaplain alternately with Rev. Mr. Duffield, a Presbyterian clergyman, until Congress removed to New York, and was afterward appointed chaplain to the Federal Congress while Philadelphia was the seat of government. On Mr. Duche's retirement to England, after his letter to General Washington urging an end of the war, Mr. White was made rector of the parish. Thus from his youth up he was brought into connection with the best minds of the continent. Philadelphia was then the largest city in the country, and its opulence was greater than that of New York or Boston. The presence of the Congress gathered together in the city the most influential movers in affairs. White thus breathed an atmosphere of pure patriotism and enlightened statesmanship. He was in the midst of affairs, and in familiar intercourse with those who directed and controlled them. He was always honored by them for his scholarship and his character. Washington and Franklin were his parishioners; Hopkinson and Morris were his vestrymen; Jay and Hamilton and Madison were his friends. He felt the stimulus of their greatness, and none of his thoughts or projects were petty, though, so far as his church was concerned, it was the day of very small things.

"Thus when the plan of raising the Church out of the dust into which it had fallen began to form itself in his mind, it did not take the shape first of a perfect ecclesiastical structure, as with the Connecticut churchmen, nor of a legal security for the properties of a dis-established Establishment, as with the churchmen of Maryland and Virginia; but his first purpose and effort were for the consolidation of the spiritual forces at hand. He would nourish and augment the life which existed by consolidating its scattered fragments, and increase its vigor by stimulating its circulation. From this status, as a body united and representative, he thought it could appeal with dignity and success for its completed ecclesiastical order abroad,

and with practical and reasonable argument for its right to its temporal possessions at home. If Seabury possessed the legal mind of the movement, with his eyes fixed on "especially the parchments," and William Smith represented the practical politician, intent to gather up the fragments of glebe and parish possession, that nothing be lost, White may justly be called the ecclesiastical statesman of the time, by reason of the broader scope of his purpose, which contemplated nothing as local, but everything as national. His heart beat not merely as a churchman, but as an American who foresaw that even the wheels of the most complete ecclesiastical organization would never move safely and aggressively in the land unless impelled by a spirit within the wheels which should be the religious expression of the national life. The spirit of freedom in the people was to him a divine spirit, and its noble aspirations and regulative exercise were to be conserved as forces in the kingdom of Christ. He meant to keep that kingdom true to its Master, and from the hand of the English mother he would take creed and liturgy and order. Faith, worship and disciple (in its large sense) should here stand as they stood in the past ages. He also meant to make Christ's kingdom true to the exigencies of the new realm of the Republic, and mold it into forms which should appeal to the national conscience as reasonable and helpful, in harmony with a government of the people, by the people, and for the people. He aimed, therefore, from the beginning to make it in its organization truly representative of all estates of men in the church. The ministry and the laity were to take sweet counsel together, and to walk in the house of God as friends.

"Such was the informing spirit of this first publication of "The Case of the Episcopal Church in the United States Considered," and it was the spirit of all the subsequent work of actual organization. To this attempt Dr. White brought the forces of competent learning and of a broad and benignant spirit which are impressed on all the after-legislation. He was both fir mand conciliatory. His temper was irenic, and his mind fair, and generous enough to recognize both the honesty and worth of those with whom he differed. He held his own opinions with conviction; yet what he required of others was not agreement, but co-operation in the practical work of building up Christ's kingdom. His moderation did not suffer him to be immoderate in his own claims upon others whom he might think extreme. He was a man of the type of Tillotson, and fully shared in his spirit of comprehension. Ecclesiastically he was in agreement with the Low-churchmen of the eighteenth century; but his temperament and his religious experience kept him from sympathy with the fore fervid and exciting methods of the more ardent evangelicals of his day. In theology he was one with them in his opposition to the theory comprised in the words "priest, altar, sacrifice"; but he did not share in their tinge of Calvinism, and nurture rather than conversion was his ideal of Christian experience. He was solicitious to vindicate the rights of High-churchmen; and his intercourse with Seabury and the Eastern clergy of his type was one of unfailing courtesy and charity. Unlike Provoost, he would not allow difference of political conviction to interfere with ecclesiastical comity. He stood for the combination of all schools in the higher unity of Christ's church. Had it not been for the equipoise of this clear mind and true heart it is difficult to see how the diverse elements of Southern and Eastern churchmanship could have all been combined in one Episcopal Church for the country. The rigidity of the North and the laxity of the South seemed to confront each other as implacable foes. But this man, who never yielded a point of principle, knew how to draw into practical union those who differed so widely both in temper and theory. The result was less one of compromise than of mu-

tual recognition. It was a commingling of centrifugal and centripetal forces, resulting in coherence. The issue was a system of liberty protected by law; and the final ecclesiastical constitution which resulted bears the impress of the comprehensive wisdom and catholic heart of him from whose mind it originally sprang.

"To make that church a church of party would be to contradict the spirit of its origin. It was framed to be the hospitable home of all who could rest on its fundamental principles. It was not conceived in the spirit of sect. Its whole effort was for inclusion, not exclusion. Its government was based on historic facts, not on ecclesiastical theory. Its theology was as wide as the creeds. Its worship strove to reproduce the treasures of devotion from all ages. It came into being as a Catholic body, not as distinct from a Protestant body, but as inclusive of it; as catholic in its protest for the old faith of the gospel, and therefore against the out-croppings of superstitious aftergrowths; for the old order, and so against the extravagances of later ecclesiastical pretentions; for true worship in spirit and in truth, and consequently against the intricate technicalities and intrusive directions of medieval legislation.

"In thus following the English Church as its mother, the Episcopal Church in America nevertheless cut loose from all that entangled it with the state, and asserted its competency to adjust the old life to the new conditions in which it found itself placed. It put away childish subjection, but it retained a childlike gratitude and love. It was transformed from a daughter into a sister church; and its action gave the pattern by which the mother church herself has since ordered the conditions of her children in the colonies. Upon essentially the same lines as White laid down in the permanent part of "The Case of the Episcopal Churches in the United States Considered," the vast and growing churches of England's colonies have been constructed. English ecclesiastics of high position have recognized with gratitude their debt to the clear and far-seeing wisdom of the patriarch of the Protestant Episcopal Church; and that church itself is indebted for its harmonious working at home and its peaceful relations abroad in abounding measure to him whose voice was first heard summoning the churches into one national communion."

Washington's Birthday.

The program for Washington's Birthday will be as follows:

3.30 Fourth Annual Service of the Boy Scouts of Montgomery and Delaware Counties.

6 to 9 P. M. Colonial Supper in the Martha Washington Log Cabin.

LECTURES ON THE PRAYER BOOK.

The Rector is delivering a course of lectures on the Prayer Book for the Board of Religious Education of the Diocese of Pennsylvania. The lectures are given at Holy Trinity Parish House, Philadelphia, and will be followed by an examination as they form a part of the regular Diocesan course in Teacher Training.

Officers of the Day at Valley Frge

January and February.

Recent inquiry addressed to the Curator of the Valley Forge Museum of American History, asked for the names of the commanding officers at Valley Forge during the months of January and February, 1778. In making the reply it was necessary to go over the orders for those two months. The investigation produced results which may be of interest to others and therefore, we publish the names of the Major Generals and Brigadier Generals for each day during the two months, as the names are recorded in Weedon's Orderly Book.

		Major Generals.	Brigadier Generals
Jan.	1, 1778	LaFayette	Poor
	2,	DeKalb	Patterson
	3,	Greene	McIntosh
	4,	Sterling	Scott

	Major Generals.	Brigadier Generals
5,	LaFayette	Varnum
7,	Greene	Poor
8,	Sterling	Patterson
9,	LaFayette	McIntosh
10,	DeKalb	Maxwell
11,	Greene	Weedon
12,	Sterling	Woodford
13,	LaFayette	Scott
14,	DeKalb	Varnum
15,	Greene	Huntington
16,	Sterling	Poor
17,	LaFeyette	Patterson
18,	DeKalb	McIntosh
19,	Greene	Maxwell
20,	Sterling	Weedon
21,	LaFayette	Woodford
22,	DeKalb	Scott
24,	Sterling	Huntington
25,	LaFayette	Poor
26,	DeKalb	Patterson
27,	Greene	McIntosh
28,	Sterling	Maxwell
29,	DeKalb	Weedon
30,	Greene	Woodford
31,	Sterling	Scott
Feb. 1,	DeKalb	Varnum
2,	Greene	Huntington
3,	Sterling	Poor
4,	DeKalb	Patterson
5,	Greene	Wayne
6,*	Sterling	McIntosh
7,	DeKalb	Maxwell
8,	Greene	Weedon
9,	Sterling	Woodford
10,	DeKalb	Scott
12,	Sterling	Huntington
13,	DeKalb	Patterson
14,	Sterling	McIntosh
15,	DeKalb	Maxwell
16,	Sterling	Woodford
17,	Sterling	Scott
18,	Sterling	Varnum
19,	Sterling	Huntington
20,	Sterling	Patterson
21,	Sterling	McIntosh
22,	Sterling	Maxwell
23,	Sterling	Woodford
24,	Greene	Scott
25,	Sterling	Varnum
26,	Greene	Huntington
27,	Sterling	Patterson
28,	Greene	McIntosh

The Rector lectured at Mt. Airy Presbyterian Church on Friday, January 21st. There was a very large and enthusiastic audience and great interest was aroused in "Valley Forge," the subject of the lecture.

The Guild Supper.

The supper given by the Martha Washington Guild on Thursday, January 27th, was a great success, both socially and financially. The tastefully decorated tables were crowded for nearly three hours and the Martha Washington Cabin again proved its usefulness. The members of the Guild are to be congratulated upon their success.

"America may think herself happy in having the Atlantic for a barrier."—Washington.

Thse patriotic societies of Pennsylvania met for the first time at a dinner on Thursday, February 3d. At this time souvenir booklets were given to the guests giving an account of the Washington Memorial Library. Mr. Burk was to have been present, but was prevented by illness.